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MEMORIAL SERMONS.

HENRY C. BROWN.



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UNITED STATES OF AMERICA.

MEMORIAL SERMONS

BY ✓

REV. HENRY C. BROWN,

Late editor of the "MID-CONTINENT," and the "AMERICAN
HOME MAGAZINE."

Paper covers, . . . 25 cents.
Cloth, . . . 40 cents.

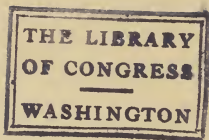
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PREFACE.

At the request of the G. A. R. Post, of Centralia, Illinois, I prepared and preached a memorial sermon in the Opera House, May 28, 1893. It was received with much favor, and many expressed a desire to see it published. Two weeks after I preached a second memorial sermon at the request of the I. O. O. F. This too was well received and I understand that both lodges have asked for its publication. Whatever my own feelings may be in the matter, I have yielded to the urgent wish of my friends, and hope the readers of these pages may be as much interested as I was in the study of the themes of the discourses. When it was understood that I would publish them, S. G. Burdick, County Superintendent of Public Schools, and Major S. P. Tufts, publisher of the *Daily Democrat*, gave me the following testimonials :

“Seldom do people have the opportunity of listening to such an address as the one delivered in the Opera House,

on Memorial Sunday, May 28, 1893. It was truly a patriotic gospel sermon, worthy of being read and re-read. Rev. H. C. Brown gave a soul stirring, patriotic sermon, full of pathos, eloquence and patriotism. The language was chaste and dignified. All who listened to it, and all who read it cannot but be better citizens, loving God and country more. Such lessons cannot but aid in making better patriots of the listeners, causing them to be more ready to yield obedience to law, and to be more willing to sacrifice property and life, if need be, in protecting the flag of our glorious country."

S. G. BURDICK,

Q. M. Wallace Post.

"The 11th day of June, 1893, was set apart by the Odd Fellows of this city for their memorial exercises. The address for this occasion was delivered by Rev. H. C. Brown, pastor of the Congregational Church, at the morning hour. The theme was Fraternity, and the text: "Let brotherly love continue." The subject boundless in its depth and breadth was happily treated in the discourse. The first unfolding of the theme caught the attention of a large and interested audience, and brought into full sympathy and consideration the Brotherhood present. The adaptation of fraternity and brotherly love to the daily walks of life was made clear, and its presentation was eloquent and finished in its language and delivery, and it would have been cheered to the echo on another day and place. The membership of two lodges were present, and each lodge at a subsequent meeting unanimously endorsed the address and asked for its publication in a form for general use. On a subject so comprehensive, and requiring much learning, study and brilliant talent to show best its bearing on social intercourse, to capture completely a large and mixed audience, is certainly a

high compliment to the orator. The fact that Mr. Brown did so is the cause for this friendly and well earned compliment to his learning and delivery.

Respectfully, S. P. TUFTS.

In the preparation of the first of these discourses the author is indebted to Bancroft's "History of U. S." and his "Memorial Address on Abraham Lincoln;" also to Headley's "History of the Great Rebellion." Thinking they may furnish some facts not easily obtained elsewhere, and hoping they may serve as an inspiration in the effort to protect our liberties, and cultivate brotherly love, they are thus given to the public.

HENRY C. BROWN.

Divine Providence in the History of American Liberty.

“ And this day shall be unto you for a memorial.”

Ex. 12: 14.

A nation had been in bondage on the banks of the Nile. Born to a high destiny, and the inheritance of mighty promises, no people ever desired liberty more, or groaned worse under task-masters. To them the pasover was a memorial of the birth of liberty. So to us this day will be a memorial of the price of liberty for a race, and the redemption of our country. Those of us who experienced the parting farewells when the soldiers went to the front, the shock of arms, the cloud of battle, and the broken ranks will remember this day. So to the scenes are fresh in memory of the return when the war was over ; the mingled joy and sorrow, joy at seeing loved ones again, and sorrow, because eager eyes failed to find the long looked for, who were left behind.

That God rules in the affairs of men, that nations

rise and fall at his behest, and that no government can long endure unless founded on righteous principles, are as true as that planets move, and seasons come and go. "Righteousness exalteth a nation : but sin is a reproach to any people." *Prov. 14 : 34.* God's hand is on the nations. His purposes compass all events, working with continuity through the centuries, eliminating the evils from national life, and engrafting righteousness on the body politic ; or failing to remove the sin, He has hurled the rebellious down in confusion and ruin. Our country has passed one of the most crucial periods in human history, and struck from the national life the foul ulcer of slavery, at what cost we too well know ; but we have demonstrated our right to an enduring existence.

Let us now consider where Divine Providence has touched the vital forces of this nation and shaped its destiny. At the right time when the human mind, which had long been struggling for liberty was about to burst out into light in the Reformation, God was preparing a man in Genoa, Italy, to discover America, the future arena of its brightest realization. On this, the four hundredth anniversary of its discovery, we are interested in all that

pertains to Columbus. Had the discovery been earlier, the land might have been divided into jealous factions like Europe ; but great events converge to shed on the New World their select influence. In little more than a century the art of printing had been invented, the Reformation had waked up the sleeping centuries, America was discovered, and exiled liberty breathed the free air on Plymouth Rock.

Columbus believed that lying to the west was an undiscovered region. His devout spirit caused him to hear the call of God, and hearing to press through reverses and hope deferred till he wins the goal. In his darkest hours he sought in the Scriptures to find evidence that the time had come to extend Christianity to the ends of the earth, and he regarded himself as the destined instrument of the Almighty to carry it. The fit time had come. When he was forsaken God was stirring up the hearts of kings. John II. of Portugal invited him to return, Henry VII. of England invites him to an interview, and Charles VIII., of France desired too see him.

It is a beautiful thought that the faith of a woman, Queen Isabelle, of Spain, opened up the way to the

discoverer. When entreated to consider the appeal Ferdinand coldly replied that the exchequer was empty. Isabelle exclaimed, "I undertake the enterprise for my own Crown of Castile, and I will pledge my jewels to raise the necessary funds." She was stripped of her jewels that our daughters might be decked with the gold of the Californias, and she will ever be crowned with more than an earthly diadem, the gratitude of a great people.

Before starting Columbus and his crews received the sacrament, and August 3, 1492, set sail for unknown seas. Amid the perils of the deep, with mutiny on board, this one man, as if led by a Divine impulse, never wavered, but steadily looked toward the lands of the setting sun. After a voyage of 71 days, October 12, 1492, the signal for land was fired. On landing, all knelt down, kissed the ground, with tears and thanks to God.

It is one of the sad facts of history, that the greatest achievements, and the most deserving public servants often do not receive proper recognition during their lives. In old age the discoverer of America had no place to repair but an inn, and often nothing to pay for his sustenance, still his faith in God was as unwavering as his service had been to

mankind. Now after a period of four centuries the greatest of nations brings her grateful recognition in the presence of an assembly of all peoples, and amid splendors unparalleled at the Columbian Exposition in Chicago.

Civil liberty can only find its highest enjoyment in a republic. Limited monarchies are only an approximation to it, and the more limited the better. It has taken all the centuries, with their lessons of success and failure, to fit a people for self-government. God prepared our fore-fathers by the furnace of affliction, by the cultivation of the spirit of devotion, by the growth of the most sturdy Christian virtues; under circumstances of great oppression and cruelty, till the desire for liberty led them to court exile, and to flee for deliverance to the shelter of the wilderness. Some form of government was necessary, and they chose to do what had never been known before on earth, and what was believed to be impossible by kings and statesmen in Europe, establish a republic to reach across a continent. Republics heretofore had been limited to small cantons, or cities and their dependencies. Here the tree of liberty took deep root and its shadow became a shelter for the oppressed of all

lands. This golden period was not to burst suddenly on an unprepared people. To do so would have been to fail. God's plan has been by slow processes to prepare for and execute His designs. Through millions of years He was preparing this world for an inhabitant. For thousands more by instruction and discipline the race was being fitted for the giving of the law, and then it took 1500 years, giving a little at a time as men could receive it, before the human mind was ready to receive in its completeness, purity and inerrancy the Word of God. When the apostles laid down their pens, all necessary truth, principles and laws for the governing of men were in the world, but only as leaven which would require thousands of years to usher in the millenium.

The love of liberty is as old as the race, but it has taken all this time to qualify man to exercise it. When influenced by righteous principles it is a Divine inspiration, without them it becomes a license for lawlessness and wrong. We as a people have reasons for profound gratitude to God that American liberty had its birth in a Christian colony, the Pilgrims.

"Whom the Lord loveth he chasteneth." His

purposes are dark sometimes, but men must be trained. The Puritans of England had long been struggling for liberty of conscience, and the exercise of freedom in religious worship. The spirit of persecution raged against them, and they were pursued to their hiding places with relentless fury ; yet in all their distress they exhibited the intensest love for their native land. In 1606 a poor people in the north of England wasted by persecution, until the iron had entered into the body and soul, organized themselves into a church in Scrooby. Many, as they state, "whose hearts the Lord had touched with heavenly zeal for His truth," resolved, "whatever it might cost them, to shake off the anti-Christian bondage, and, as the Lord's free people, to join themselves by a covenant into a church estate in the fellowship of the Gospel." Having now a location their enemies could more easily afflict them, until groaning for deliverance they hear Holland has "freedom of religion for all men," and thither they were attracted. The departure brought much hazard and suffering. The first attempt failed. As if it were a crime to flee from persecution they came together in a secret meeting. When a part of the emigrants were being carried in a boat to the ship,

a company or horsemen pursued and seized the helpless women and children who had not yet ventured on the surf. "Pitiful it was to see the heavy case of these poor women in distress; what weeping and crying on every side." They could not be sent to their homes, for they had none; so the magistrates at last let them go. Such was the flight of the Pilgrims from their native land. Now they were to esteem themselves as Pilgrims in the earth. They arrived at Amsterdam in 1608, little knowing that it was only the beginning of their wanderings. Their noble virtues now received recognition. The magistrates of the city wrote, "Never did we have any suit or accusation against any of them."

They were moved by a desire to form an English colony, so they looked eagerly toward the western world. Every enterprise of the Pilgrims began from God, so when in 1620 they decided to embark for America a solemn fast was held. Said they, "Let us seek of God a right way for us, and for our little ones, and for our substance." Only a part, the younger ones, could go. This little company of exiles was organized into a self-governing church, and before landing from the Mayflower they formed the civil government for the colony after the form

of the church. Thus civil and religious freedom, and self-government owe their existence to Christian faith, emerging from the despotisms both of church and state in the old world. If New England had been colonized immediately on the discovery of America, the old English institutions with the Roman Catholic hierarchy would have been planted here, but God had a higher destiny for this country. Neither hereditary monarchy or aristocracy were entailed upon us, the only hereditary condition that fastened itself was slavery. The compact of the Pilgrim colony was the birth of constitutional liberty, and its destiny was to assert itself until the shackles should fall from every slave in our broad domain. On Monday, December 11, 1620, old style, our fore-fathers landed on Plymouth Rock. A grateful posterity marks the spot, historians and poets commemorate their virtues, while statesmen will never cease to eulogize their memory. Is it not remarkable, and is not the design of Providence clearly seen in the fact that this little colony has melted away the influence of every other settlement in America, and made its dominant principles the foundation of our national government.

Self-government cannot be justly administered or

long endure if in ignorant hands, so the founders of this country wisely said. Only a few years after the landing of the colony Harvard University was founded, to be followed by Yale college. Thus begun that system of education which now brings to every son and daughter in this land the privilege of intellectual training as an equipment for the use of the franchise, and the duties of life. July 20, 1629, a pastor was chosen by a vote of the church in Salem. Thus originated the ballot in America. Since then as quietly as the falling snow it has created political revolutions, and shaped the destiny of our country.

One of their number was to outstrip them all in asserting the great doctrine of intellectual freedom. Roger Williams was exiled for this belief, and it became his glory to found a state on this principle, Rhode Island, on the Narragansett Bay. The place where Williams landed he called Providence, for said he, "I desired it might be for a shelter for persons distressed for conscience." Nothing is more touching than what he said of his New England brethren who had driven him out from them. He said, "I did ever, from my soul, honor and love them, even when their judgment led them to afflict me."

Still persecution was raging in England, only to give strength to this Puritan colony, and in large numbers they fled to join their friends in America. Nothing but the wide ocean and wilderness could shield them from the fury of the bishops. Thus persecution, the dungeon, pillory, and scaffold were stages in the progress of liberty.

Though the spirit of liberty had been enjoyed by the colonies, and was esteemed an inalienable right, yet on the slightest pretext the king of England would express them, adopting measures to crush out the exercise of the rights of freemen, rights always hated by tyrants. American patriots were arrested on trifling excuses, denied trial by juries of their countrymen, and transported beyond the sea to be condemned and punished. The colonies were taxed as the subjects of Great Britain, but denied the right of representation. They had been loyal to the mother country, but a series of usurpations and oppressions, which threatened their liberties, the most sacred right of an American citizen, turned the tide of popular feeling, and brought on the Revolution. Washington was being prepared to lead our armies, and at the right time this man of sterling virtues, of wise plans,

mighty action, and unwavering faith in God, led them through repeated reverses to the final victory. Now in grateful memory we honor him as "The father of his country."

In the settlement of Virginia popular freedom became inseparable with the life and state of society. This asylum of liberty became by a strange contradiction the abode of bondsmen, not by the consent of its people, but through the mercantile avarice of a foreign nation, and it was subsequently riveted by the policy of England. Our ancestors forecast the portentous future. A West Jersey Quaker wrote: "This trade of importing slaves is dark gloominess hanging over the land; the consequences will be grievous to posterity." More than one hundred years ago the legislature of Virginia addressed the king of Great Britain, saying that the slave trade was "of great inhumanity," opposed to the "security and happiness" of the people, "would in time have the most destructive influence" and "endanger their very existence." The king answered that "upon pain of his highest displeasure, the importation of slaves should not in any respect be obstructed."

Franklin wrote, "Pharisaical Britain, to pride

thyself in setting free a single slave that happened to land on thy coasts, while thy laws continue a traffic whereby so many hundred thousands are dragged into a slavery that is entailed on their posterity." Patrick Henry said in 1773, "A serious view of this subject gives a gloomy prospect to future times." Jefferson branded the slave-trade as piracy, and placed in the Declaration of Independence as its corner-stone: "All men are created equal, with an unalienable right to liberty." After wrestling with insurmountable difficulties in an effort to secure emancipation he wrote these despairing words: "I tremble for my country when I reflect that God is just, that His justice cannot sleep forever." Washington hoped that emancipation might prevail, and set the example by liberating his slaves.

The illustrious men of the Revolution passed away. A new generation came, who blinded by the prospect of gain and luxurious ease, passed by all considerations of its inhumanity and injustice, and sought a pretext for its perpetuity. They said: "Why take black men from a civilized and Christian country, where their labor is a source of immense gain, and a power to control the markets of

the world, and send them to a land of ignorance, idolatry, and indolence, which was the home of their forefathers, but not theirs? Slavery is a blessing. Were they not in their ancestral land naked, scarcely lifted above brutes, ignorant of the course of the sun, controlled by nature? And in their new abode have they not been taught to know the difference of the seasons, to plow, and plant, and reap, to drive oxen, to tame the horse, to exchange their scanty dialect for the richest of all the languages among men, and the stupid adoration of follies for the purest religion? And since slavery is good for the blacks, it is good for their masters, bringing opulence and the opportunity of educating a race. The slavery of the black is good in itself; he shall serve the white man forever." In the light of history we say, "The logic of selfishness."

The influence of religion had broken up the slave markets at Bristol, at Hamburg, at Lyons, and at Rome; so the spirit of the Pilgrims was to set in motion an agitation ultimately to result in emancipation, or in driving to madness its opposers. Only seventeen years after the landing of the Pilgrims in New England, the home of the free, slaves were imported and sold. Throughout Massachusetts a

cry was raised against "such vile and most odious courses, abhorred of all good and just men." Through a long period of agitation, always gaining, the shackles were struck from every slave in our northern territory. In the south the sentiment in favor of slavery was rapidly gaining in the meantime. To protect it legislation must be controlled, and its friends believed that its security depended on the power of the South to dictate the policy of the general government in regard to it. A compromise line running westward parallel with the southern boundary of Missouri was to limit the slave territory. The rapidity with which northern states were coming into the Union, with a prospect of the transfer of the control of the government to the North, alarmed the South, and thus arose the nullification theory; that a state has a right to reject any legislation of the general government which it may deem inimical to its interest. The steps were then easy by a logical sequence from such a premise for an acceptance of all the abominable doctrines of sedition which followed. If the general government has no right to enact a law affecting a state without its consent, then it must concede to the state the superior right. If that is admitted, then

they having come into the Union by their own consent have a right to secede at will. Thus they reasoned. Calhoun on his death-bed counseled secession.

The limitation of slavery was transferring the control of the government to the northern states. Hoping to extend slavery further north, the South became clamorous for the removal of the compromise line. A northern man, Mr. Douglas, secured its repeal. No sooner was it done than the South became appalled at the result, for they saw that in a fair race for the new territories the North would win. At this juncture the Chief Justice of the United States came to the rescue of slavery, and announced an opinion that would carry slavery into every state and territory of the Union. He stated that the slave was property, and as such his owner had a right to carry him into any state or territory. He went further and asserted what was unknown to any law previously existing, that there are "slave-races." From his decision there was no appeal but to history and the bar of God. With the state of things then existing there could be no harmony. Lincoln said, "This Union cannot permanently endure half slave and half free; the Union will not be dissolved, but

the house will cease to be divided." Prophetic words.

A gigantic conspiracy was forming in the South. They saw that if the democracy should unite on Mr. Douglas he would be elected president, so the party was divided and two candidates were put in the field. Mr. Lincoln was nominated by the republicans and elected. This was what the enemies of our country wanted, and furnished the pretext for secession. Conventions were being called, and state after state were flying madly from their orbits when Mr. Lincoln took the reins of government. He fully comprehended the difficulty of his position. In his farewell address on leaving Springfield, Ills., he said: "I know not how soon I shall see you again. A duty has devolved upon me greater than that which has devolved upon any other man since Washington. He never would have succeeded except for the aid of Divine Providence, upon which he always relied. On the same Almighty Being I place my reliance. Pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain." The people responded, "We will pray for you." Under cover of darkness he traveled and entered Washington to escape assassination.

Men were counseling separation when the fourth of March came. Wiser than his compeers he planted himself firmly on the one idea of Union in his inaugural address. Only seven days later the Confederate States adopted a constitution of their own, announcing the idea that the negro race is a slave race.

The South, which had been the aggressor, begun the most gigantic and inexcusable war known to history, on April 12, 1861, by the bombardment of Ft. Sumter, compelling its evacuation. In quick succession scenes unparalled in history followed, while the world stood in awe wondering at the accomplishment of feats which surpassed all records of conflicts, or the conception of the world's most renowned heroes. Theirs had been for glory and to satisfy ambition, but this was to enthrone liberty. "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The men of the North had not been trained to war, but had long cultivated the arts of peace. Trained in schools, finely bred, with their minds full of plans for the pursuits of science, the arts, and the industries of the country, they had not thought of the possibilities of war. But our flag had been

fired on, trailed in the dust, and dishonored. Hearing their country's call, theological students, whose lips had been touched with a live coal from the skies; mere boys from the colleges, who gave their mothers a parting kiss for a separation of a few weeks, sprang to arms for the stern duty of their country's defence. Men left the professions, mechanics left their benches, and farmers with their sons left the half-plowed fields, all marching in solid columns to the front. In many cases the mothers and daughters cultivated the fields and reaped the harvests.

Great Britain could not repress its joy at our discomfiture. They thought the visionary experiment of a republic was now vanishing. To add to our distress she hastened to recognize the Confederacy. Her ships preyed on our commerce. We had always desired peace with England, but now we were almost without friends among the ruling classes. The working men were always our friends. God had given America the greatest preacher of the century, Henry Ward Beecher, a true descendant of the Puritans. He went to England, took the platform, facing hisses, the surging mobs, and the raging populace, instigated by our enemies. With

more than human eloquence he plead for the sake of humanity and the principles of righteousness that England should not interfere. Opposition became powerless before him, a few speeches turned the tide of feeling, and he left the British lion as gentle as a lamb.

The world is now learning that the great American conflict was for the establishment of liberty throughout all nations. As the American flag is unfurled in the ports of the world, the lovers of freedom look upon it with longing eyes, and breathe a prayer for our country from their lands far away.

That we should engage in a war of much magnitude looked like vanity to the statesmen of Europe. While they mocked, our people loaned the government twenty-seven and a half million dollars, our navy in eight months established a blockade from Cape Hatteras to the Rio Grande, and we enlisted about two million men. In six hundred and twenty-five battles blood flowed like water.

“When Greek meets Greek then comes the tug of war.” Greater heroism was never witnessed on earth before, nor did ever an army face such a foe. That fifteen millions should hold at bay twenty-five

millions for a period of four years shows the valor of the enemy. Never was truth couched in more fitting language than in Grant's reply to Lee at the final surrender at Richmond. Lee handed his sword to Grant saying, "conquered." Grant replied, "No, over-powered."

The best of all the Czars of Russia was on the throne at the time of the war. He had liberated twenty million serfs, and he proved our unwavering friend. We do not forget it. Prince Kung closed the ports of China against the war-ships of the rebellion. I am fearful we do not remember that as well.

Five thousand clergymen went with the soldiers. Nor were our soldiers denied the gentle ministries of woman. She was in the hospitals, and wherever her hand could relieve she was found on her mission of love.

A duel was to be fought on the sea which was to make all the navies of the world as helpless as toy ships at the mercy of the storm, and revolutionize naval warfare. For some time a most formidable vessel, the ram Merrimac, had been building. All above the water was shielded by railroad iron. There was no provision to meet this monster, ex-

cept a little iron-clad, the Monitor, just launched at New York. On the morning of March 8, 1863, the ponderous Merrimac steamed out on the bay at Hampton Rhodes. Near Newport News lay the Congress and Cumberland on blockade duty. When within a mile the Cumberland began firing, but the shot glanced harmlessly from the mailed surface, and the Merrimac did not deign to notice it. Coming near she sent a shot through the Cumberland, killing half a dozen men. In three-quarters of an hour the Cumberland and its noble crew, with colors flying, went down together. Only a half hour was needed to cause the Congress to strike her colors. Night came on and the work of destruction was suspended. Where will this end? was the question on many anxious lips. Our entire blockade was like paper. Nothing stood in the way of this formidable vessel, and it could go on till all our navy was blown from the waves, and even New York city was without protection. All hope sunk at Fortress Monroe, and nothing remained but the most gloomy forebodings. Just then a strange looking little vessel, the Monitor, came round the point from New York. Its appearance was like a mere raft, with a revolving turret,

carrying but two guns. After its arrival at the fort a short consultation was held and it was agreed that it should go and help the Minnesota, which was hard aground. At eleven o'clock it went to the rescue. Morning arrived bright and beautiful, and the Merrimac lay at a distance. She started slowly for the grounded vessel, when the Monitor steamed out from behind, boldly advancing to meet her antagonist. At first the Merrimac took no notice of the little thing which crossed her path; but first sent a shot against the Minnesota. Changing her mind she sent a hundred pound ball at the Monitor. The latter replied by sending a two hundred pound shot against the Merrimac near her water line, causing her to stagger under its tremendous force, and for the first time she realized what an adversary she had to contend with, and gave her undivided attention. For nearly two hours the terrible duel lasted. They closed on each other muzzle to muzzle, hailing their heavy metal on each others sides, while the smoke wrapped them in a cloud. The Merrimac having been foiled in every attempt, resolved to make one desperate effort to sink the Monitor, and she drove straight at her with a full head of steam. She glided harmlessly up on

the sheathed deck like a runner, exposing her hull below the iron casing. Immediately the Monitor sent one of her ponderous shots crashing through the vessel, completely disabling her, and she abandoned the conflict. Signaling for help, tugs came and took the Merrimac in tow to Norfolk. It looked like a Providence as the news was flashed over the land, that just at the right time God interposed to save our fleet. Not only so, but it paralyzed the navies of the world. An English statesman said on the floor of Parliament that we had one vessel which could sink all their war ships.

However much man may esteem compromises, wise in the adjustment of difficulties, God never accepts them or gives them the least sign of approval. The eternal principles of rectitude alone receive His support. At the beginning of the war no thought was entertained of liberating the slaves, but simply to limit slavery to the states in which it then existed, and compel the states in rebellion to remain in the Union. God hid His face from us and we were troubled. The fortunes of war largely turned against us. At last seeing that the slaves at home were producing the supplies for the Confederate forces, their emancipation was declared to be a

military necessity. Accordingly January 1, 1863, the fetters fell from three million slaves. From that time success attended our arms, and we won nearly every battle. Mr. Lincoln said: "The emancipation policy and the use of colored troops were the greatest blows yet dealt to the rebellion; the job was a great national one, and let none be slighted who bore an honorable part in it." As God smiled on our right choice, so the spontaneous sympathy of the best men of all nations turned toward us, and their writers waked up the consciences of mankind.

The great battles of Fort Donelson, Chattanooga, Malvern Hill, Antietam, Gettysburg, the Wilderness of Virginia, Winchester, Nashville, the capture of New Orleans, Vicksburg, Mobile, Fort Fisher, the march from Atlanta, and the capture of Savannah and Charleston, all foretold the issue. As an arrow goes to its mark, so the death-blow was struck to the rebellion. After the conflict was ended on the field, and the soldiers had returned to the quiet pursuits of home, and sober reflection had asserted itself, the best men in the South generally were satisfied with the results. While I was editor of the

"American Home Magazine" a distinguished southern gentleman wrote a series of articles for it, entitled, "Reminiscences of Virginia." In them he stated that "A desire for the return of the old times of slavery finds no place in the great heart of the south." When Mr. Bain, the great temperance orator of Kentucky, was lecturing in Kansas City, he said, "At the time of the war I believed with the South that the two great sections ought to be divorced, but now after traveling throughout this great country, north and south, and seeing its mighty resources, I am glad the bill was not granted." These men know as well and express as correctly as any can the sentiment of the best men of the South.

If to-day you have been led to see the Providence of God in the great events of our national history, and the enthroning of liberty, then the object of this discourse will have been secured.

Many, very many, were not permitted to see the day of final victory; some saw it from afar. The prince of the host fell at the assassin's hand just as the golden beams of victory had flooded the land, and we crowned him "the Saviour of his country."

Some of these heroes are in unknown graves in the South, others in our national cemeteries, while many are lying where loving hands yearly strew their graves with the beautiful tribute of memory, the garlands of flowers.

FRATERNITY.

“Let brotherly love continue.” *Heb. 13: 1.*

A fraternity is a brotherhood, and to be fraternal is to act brotherly. The cultivation of this spirit is necessary to that large and generous nature, essential to the best type of manhood; one raised above being influenced by small prejudices. He may belong to another church, yet bearing the image of my Father, he is my brother. Our opinions may vary, our tastes differ, our inclinations may separate us in the pursuits and amusements of life, yet on the broad platform of brotherly love we clasp hands, and stand shoulder to shoulder, with a large charity, and in essential unity.

The tendency in society life of the best order, and among churches is towards greater fraternity. To what extent lodges of the different fraternal orders have contributed to that end it is hard to determine, but it is certain they have done much. I can remember the time when a minister could increase his popularity by severely criticising another denom-

ination, and holding its weak points up to ridicule ; now no cultivated and intelligent congregation will listen to such a man. At one time the controversy against secret societies was at a white heat, but now it has subsided till their opposers at most will only shake the head doubtfully. It is the mission of fraternity to melt the shackles of prejudice, and proclaim the freedom of the human mind.

Love is essential to a true brotherhood. Frequent meetings cultivate it. It is noticeable in social gatherings that friendships spring up and ripen, and in churches if we frequently see each other's face it becomes a delight. Any one who prizes his lodge or his church cannot afford to be absent except in extreme cases, for absence loosens the golden cord of affection. Every person before staying away should count the costs. It breaks up your own attachments and interest, induces lax habits, and causes you to care less for your associates, or the church. If it has such an effect on you, certainly you should not be surprised if others lose an interest in you, and when you do attend it is unreasonable for you to expect all that cordiality awarded to a faithful and regular attendant. Good reasons sometimes exist for absence, but the effect

on others will be the same; it is a law of our nature. In your absence they cease to think so much about you, and, of course, will in the end care less for you. Before habitually absenting yourself study well whether or not your excuse will outweigh the inevitable loss you must sustain.

All acts performed through love become easy and a pleasant task, a natural result of brotherly love. There are many duties which of themselves are great burdens, but love makes them light; while its absence makes them unendurable. A noble soul rises at the call of duty, impelled by a generous nature, which rejoices in the trials which will set at liberty a struggling brother, and throw light through the darkness of another's life.

No organization based on the idea of fraternity can exist long and prosper unless its essential features tend to cultivate enduring friendships. All organizations not thus constituted have had a tumultuous existence and then passed away, or if of recent date they are now in the storm. Those conditions of mutual helpfulness must be present, and must be conducted with fairness toward all others, which add to one's comfort, and minister to one's social enjoyment in order to give perma-

nency. Nor can it take a turn which is tinged in the least with selfishness.

Those churches prosper the most which through mission boards and the great benevolent societies feel most the throbbings of the heart of the great world. Some have chosen to ignore this claim, in every case to paralyze their own energies and arrest their growth. This is a well recognized truth.

Wesley said, "The world is my parish," and the Methodist church arose with its mighty world-wide agencies.

One branch of the Baptist family of churches assumed as a distinguishing characteristic the name "Missionary," and it has outstripped all the others in the race.

Those who do most for the world do most for themselves. The nations which have sent out the Christian missionaries and expended most in heathen lands have found their ships returning freighted with more than a hundred fold of material wealth. Christ said, "Go ye into all the world," and those who thus understand their commission, will not only have a larger and more generous nature, but will enjoy the greater prosperity.

When Robert Morris made his tour of the Holy Land he stopped on his way to visit a lodge in one of the cities of Greece. In his remarks to the members he said, that when a boy he heard of the famine in Greece. He had then one dollar, the first and only dollar he had ever earned, and he gave it all. When they heard it they would have carried him on their shoulders, if he had permitted it. It was the best investment of his life. So it must ever prove true, that while we are to organize for mutual help, benefit, and usefulness, the highest success is reserved for those whose plans compass the world.

Harmony is essential to fraternity. Here all invidious distinctions of society must vanish, and you must be on a common level, otherwise there can be no harmony. It is your province to lift up the brother of low degree, but in no case are you to lower your standards. A church which carries the distinctions of social life to its sacred altars justly receives the censure of all good and just men, and so must it be with you if you stumble on that fatal rock. The world needs lifting, and every church, and every school, and every fraternal society, are to bear on this mighty lever of moral and social

reform, till all who desire to rise shall stand at last complete in Him on the heavenly hills.

A broad, liberal and charitable spirit must be extended towards those who differ from you in opinion, if you dwell together in harmony. There must practically be no such distinctions existing among you as Methodist, Baptist, Presbyterian, or Congregationalist; nor should political differences, such as Democrat or Republican exist, but you are all brothers.

An extreme case illustrative of this occurred during the late war. A Union soldier was lying in the road wounded during a battle, unable to move himself. He heard the artillery teams of the enemy coming at great speed, and in a few minutes he expected to be crushed to death. Belonging to a fraternal order he made the sign of distress just as the head driver came in sight. Recognizing it and without checking speed he went dashing round through the brush, all the other teams following, and the soldier was saved. The captain wanted to know why they went through the woods when a good road lay before them, but it remained to him a mystery, and had he been too severe in his treatment of the driver there would have been objections

in unexpected quarters. When that signal was seen the blue and the gray were brothers.

Factions breed strife and destroy the essential element of fraternity, love. "If ye bite and devour one another, take heed that ye be not consumed one of another." This is true in churches, and in the close relations of these fraternal orders it means disintegration and ruin.

Plans for the well-being of all must be carried out, and if all are benefitted, they will be drawn together. Mutual interests serve to cement a society. When an order ceases to benefit, it will cease to live. Progress along the lines which develop the best traits of personal character, and bring to each individual member material, intellectual, and moral help, is as essential to health in the lodge, as growth is necessary to the life and health of the tree.

It must benefit without abridging the rights of others who do not happen to belong to its membership. Not to do so will cause an interminable conflict which will ultimately destroy the one in the wrong. That which has a right to an existence must demonstrate it by occupying a place not filled by others, and not by crowding others out who

have pre-occupied the ground. No organization can long exist which is founded on the principle of tearing down or discriminating against others in order to advance its interests. As I understand these great orders, which have long existed, they have carefully guarded against such a mistake. Sometimes it is the shortsighted error of a local lodge, but it soon learns a severe lesson. Orders constituted with a view to greater advantage will find that when they avail themselves of it to the detriment of those, who having equal rights are less protected, will in the end have to face a reaction destructive to the peace and happiness of its members.

Some churches have sought to build up by spending much time in finding fault with others. They had to abandon that course, or have a feeble existence and rapidly disappear. Some good and useful members of the church have become displeased at something, and have made themselves busy in running about under pledges of secrecy trying to injure another, only to find their own spiritual life blighted, their tempers soured, and in the end bring down on themselves the just condemnation of the church and the community.

“There is nothing covered, that shall not be revealed.”

A brotherhood should contemplate mutual protection against injustice and wrong. This should extend to their families. Among the members there must be a conviction that in every right cause they will have the united support of the order, and that they will receive the solid influence and help of all the brotherhood in resisting all unjust attacks. This is the legitimate fruit of brotherly love.

In exercise it finds many beautiful examples. A young lady was far from home and among strangers teaching school. She was discreet and cautious, and though beautiful she tried to make the number of intimate friends as limited as possible, yet it did not protect her from serious trouble. Her charms won the love of a young man who belonged to a very influential family; still she did not esteem him a fit companion for her, and when he asked her hand she declined, a right of choice which every true lady should exercise. In revenge he then started a slanderous report against her. It broke up the school and the poor girl was in sore distress. Among strangers, with the strong

force of that influential family assailing her, she found herself without friends; so at last she said to herself: "My father belongs to the lodge at home, and I have the ladies degree, and I will see if there is not justice for even me." So she sent for the chief officer of the lodge in the place, and laid the case before him. The lodge made a careful investigation of the matter, satisfied itself that it was a case of malicious slander, and then appointed a committee to further attend to the business. That committee drew up a statement that the reports were malicious and false, went to the young man and said: "See here young man, you have lied about that young lady, and we have tracked it down. Now sir, get down and sign this paper or you have got just seventy-five of us to deal with." He signed it.

I do not understand that lodges bind their members to protect and defend a member who has done wrong, or shield him in any way from justice. A young man who was very bright in the work of a lodge, and popular, became guilty of a very offensive crime. He was pursued with relentless vigor by the members of that lodge, and to the ends of the earth.

I see no objection to taking an oath or pledge to do what is right. It don't hurt a good man, and it helps a bad man to do better. The oath has proved a wholesome restraint to men who were not Christians, and who did not feel more than a feeble, if at all any moral restraint. There are lodges throughout the world, and some can be found even among savage tribes. A white man was taken prisoner by the Indians. The chief had called together his tribe, the circle was formed, and the dance was in progress, preparatory to putting the victim to death by the most cruel torture. Having learned that some Indians belonged to these orders, the man made the sign of distress, his only hope. Recognizing it the chief stopped the proceedings, and looking straight at the man said: "Me want to kill you but me cant." The language of a true brotherhood is the same in every land, it checks the passions of evil persons, and unites in generous and noble deeds the good and true throughout the world.

It is often a help to others for a good man to sign a pledge. I have signed the temperance pledge whenever I could get a chance, not for my sake, but for others, for I never drank intoxicating liquors.

There is a higher duty than to self, and it is only when the soul lives for others that it tastes the pleasures of heavenly birth. A true fraternity contemplates a philanthropy which will bring it in touch with distress throughout its ranks. But some object that to make a specialty of one's own organization tends to selfishness. Such is not the case. Those who do the most in the special benevolencies of the lodges and churches are the ones depended on everywhere to do most for the needs of the world. Institutions for orphans are founded, and the loneliness of widowhood is relieved by the sweet sympathy of the brotherhood, and those ministries which lighten terrible burdens.

Our earthly pilgrimage is beset with dangers, and at no part of the journey are we free from exposure. When misfortune overtakes us we want friends, and especially is help needed when far from home. A lady whose home was in Burlington, Iowa, having made a trip east, was in a terrible railroad accident while returning through Indiana. Badly injured, bruised, much of her clothes torn from her body, and her pocket book lost, she was taken in that condition to the hotel. Her injuries were hastily dressed, for many others needed atten-

tion, and she was left to suffer alone. As she sat there with her hands tied up, almost helpless, faint, weak and sinking, and no friends in hundreds of miles, she knew that a few hours of neglect might prove fatal to her. She thought, "Well I am in a pretty fix." Then I suppose she had a good hearty cry, which often brings relief, "relief in tears." In this case it brought a happy thought. "Now," she said, "I will see if there is any good in the ladies degree," so she sent for the chief officer of the lodge. He came and satisfied himself that she was a true sister and left. In a short time several ladies called, and they took this poor, distressed woman, dressed her wounds, put on her good clothing, furnished attendants, and left her as comfortable as possible. As soon as she could travel an officer came in, put \$100 in her hands, and she was started home. After reaching home, her husband, who was a merchant, wrote a letter to the lodge in Indiana, enclosing \$200, saying, "\$100 is for the money furnished my wife, and the other \$100 is to use as you please. I see you know how to use money."

A lawyer came to Jesus, and said, "Who is my neighbor?"

“And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him. And he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which, now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

“And he said, He that showed mercy on him. Then said Jesus unto him, Go and do likewise.”
—*Luke 10: 29-37.*

However grand the purposes aimed at by these

fraternal societies, they cannot be a substitute for Christianity, nor can they shine, except as they reflect the sublime ideals of the Word of God. Our reviews have been proposing remedies for the social evils of life, and receipts for the ills of the human race. From some you would think that plenty of beef-steak, clothing, and good homes were all that is needed; but where Christ is left out all these things are emptiness and vanity. Rev. Wallace Nutting says the following very pointed things:

“To read some of the modern propositions for the redemption of society, one would think that the ultimate destiny of man was to take the prize for weight. I see that in two books by English authors, which I have read in the last two weeks, men’s meals are spoken of as their feed. Does the roast beef make the man? Some have tried to make us think so. The nations that produced the Old and New Testaments were very temperate in eating and drinking. * * * I dare affirm that good homes, good food, and good clothes never caused righteous lives; but that righteous living produces good homes, food and clothing. Suppose you could put all the families in the world into comfortable homes, insure them moderately against sickness and death,

give them all work, and plenty to eat and wear, would you have an ideal society? Nay, suppose you could add to these things libraries and art galleries, and time to enjoy them, will society move smoothly and the balance wheel of life keep its proper adjustment?

“Plenty has not been found, according to the verdict of history, a way of salvation. All grades of society furnish their quotas of bad men. Even the English nobility, surrounded by every convenience, in the way of restored castles and good roast beef, are furnishing some first-class villians. We want people to be comfortable, and we give money for that purpose, but it is unhappily not true that a comfortable man is a good man. It is undoubtedly true that a great degree of social vice is traceable to want; but the worst state of society that ever was—the courts of Charles II., of Louis XIV., of the Borgian Popes, of Elagabalus, of Pericles, of Solomon, of Belshazzar, were all about as bad as they could be. But these all had plenty of everything that is proposed as the remedy of sin, by the essayists in the reviews—all except, and how great is the exception—a true philanthropy.

“Vice breeds upon want. Supply the want, and

it breeds on plenty. Holy lives arise out of the very dust, and from earl's palaces. Some of the greatest philanthropists of the day, have been English noblemen. Education and plenty help a good man to be better, and a bad man to be worse. It is clear enough that character is deeper than genius, or education, or politeness; that salvation does not depend upon good food or the lack of it; and that redemption is not to be sought in culture, for the most polished minds have been possessed alternately by the worst and the best of men.

“Until society wakes to seek after something outside itself it will be neither beautiful nor eternal. It is all well enough to move for the erection of all sorts of structures to serve as centers of good influence. Make better school houses; enlarge the libraries; they need it. But what will you say to a dying man in the hospital? Even the hospital can do no more for him. The art gallery won't help him, and books won't restore him. * * * Beef broth will not keep him up. It can't give him new lungs or a second brain. There is just one thing that the man needs, and just one thing that he can take. He wants *God*.”

The memories of love are undying. Cherished

associations here ripen into deeds and attachments which bless each other and increase with years; entwining the tendrils of love about the heart, and refusing to be severed by death. The poet says :

“Death may the bands of life unloose,
But can’t dissolve our love.”

Palaces and castles crumble, earthly glory vanishes as the morning dew, and all earthly beauty and joy fades and falls like the flower; still there is something which lives, that eludes the grasp of death and with which we commune, even when it has passed before us to the skies. Love is eternal. We hear its gentle voice in our dreams, our hand feels its touch in our solitude, it keeps our feet from going astray; and as we every year on this memorial day place the wreaths of flowers on the mounds which enclose the caskets, we know the “gems have ’scaped away.”

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